

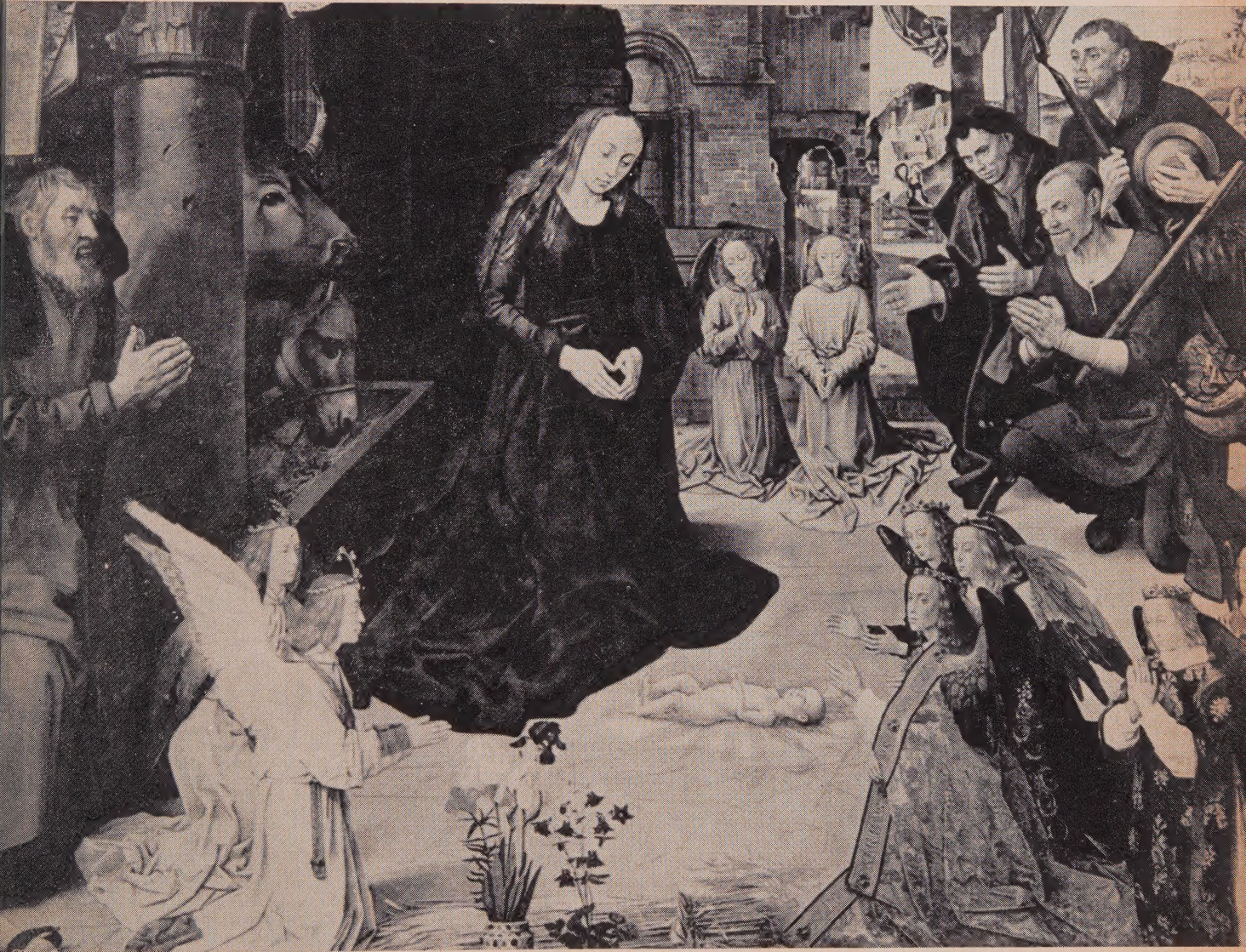
# The Living Church



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The Adoration of the Shepherds by Hugo Van der Goes [page 7]

**Stones, Exile, and Slaughter** page 10

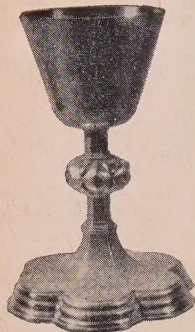


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## LETTERS

(Most letters are abridged by the editors.)

### Class Church

One author in the issue of November 1st in his article, "As Others See Us" quotes references to the Episcopal Church embodying the social prestige and influence groups in American society. We all know this criticism which no doubt has been leveled at our Church since the Colonial days. Is it not rather a compliment to know that intelligent and influential citizens of this country are attracted to membership in our Church? They have found they can worship with us and take their reason and their minds inside the church edifice rather than leave them outside.

In my 30 years of ministry I am thankful for a cross section of society in my churches who have been of different colors, employees and employers, saints and sinners. We try to challenge Christian leadership among them all.

(Rev.) DAVID CHURCHMAN TRIMBLE  
Rector, St. Luke's Church  
Prescott, Ariz.

In the letters column [L.C., December 6th], headed "Workman of the Class Church," by Fr. Rightmyer, occurs this statement: "The Episcopal Church through its enlightened lay leadership is in the forefront of every worthwhile community activity. The Community Chest, the Heart Fund, the Salvation Army — name it and you will find that its board of management and its principal support comes from Episcopalians."

Rewrite the above and for Salvation Army substitute some other denomination, i.e. Methodist Church. Would you expect "enlightened Episcopal lay leadership" on the board of the Methodist Church? If you did would you brag about it? Would you expect "enlightened Methodist lay leadership" on the vestry of an Anglican Church? Hardly! This makes no judgment on the worthwhileness of the Methodist endeavor — or that of the Salvation Army. This is not the point. The point is that Episcopalians do not belong on the board of either body, and for the same reason: they are both dissident denominations.

R. G. WILLCOX

Interlaken, N. Y.

### Eucharist Plus

Bishop Bayne said at the Liturgical Conference in San Antonio that many people prefer Matins to the Eucharist, and would continue to do so until the Liturgy is changed to contain the responses, canticles, psalms, and OT lessons now found in Morning Prayer.

Your readers should know that a number of priests are celebrating the Liturgy now, preceding it with the OT part of Morning Prayer, ending with the canticle after the first lesson. It has been so celebrated here at this mission for the past 15 months.

Reactions among outsiders vary. Some say, "It takes too long." It actually adds about seven minutes to the service. Others say, "Doesn't it put too much into the service?" Others say, "We aren't ready for it." The way to get ready for it is to do it, introducing

it gradually at first if necessary. Dreaming about it and having conferences about it without putting it into practice is useless.

One point to be considered is that if the rubrics are followed strictly, the service goes smoothly. The Venite can be used as the processional. The priest and acolytes go to the altar during the canticle after the first lesson. The first hymn can come where the rubric allows after the Epistle. By minimizing spoken announcements, the service, with a fifteen minute sermon, takes about an hour and ten minutes.

We don't have to sit on our hands and wait for a Prayer Book revision. Nor do we have to borrow materials from unauthorized sources. The enrichment of the Eucharist with the OT psalms, canticles, and lessons of Matins can be done now, and done well, in obedience to the rubrics as they stand.

(Rev.) DANIEL B. KUNHARDT  
Vicar, Church of the Epiphany  
Wilbraham, Mass.

### 40 & 8

How can Fr. Wittkofski [L.C., September 20th], speaking either as a priest of the Church or as a chaplain to veterans' units, contend that in the case of Jerry Lee and the 40 & 8, that non-Caucasians may "solve" the problem of exclusion by organizing segregated units of their own! This is a strange misuse of the term "free association" which I labors so.

The undersigned clergy, of the churches in the area where Jerry Lee is a communicant and faithful Churchman, include among the number veterans from World War I (Oscar Green) through the later conflicts. We do not fight "white" wars. Indeed in World War II in particular, we were *against* Nazism rather than for ideas of racial superiority. The just basis for membership in a veterans' group is that of being an authentic veteran, and has nothing to do with status as race or cultural background.

(Rev. Messrs.) WARD McCABE, DAVID GRHAM, ALLAN McMAHAN, DWIGHT W. J. WARDS, WILLIAM T. HALSTEAD, OSCAR GREEN, M. WARREN DEBENDAM, JR., STUART N. ANDERSON, CHARLES J. ERICKSON, WILLIAM B. MURDOCK, NORMAN H. BOYD.  
Diocese of California

### ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., elect to take part in Cycle by offering up the Eucharist on the day assigned.

#### December

27. Church of St. John the Evangelist, New York City; R. I.; Sisters of Community St. John the Evangelist, Brooklyn, N. Y.
28. Church of the Holy Innocents, Highland Falls, N. Y.; Holy Innocents', Corte Madera, Calif.
29. St. Luke's, Hot Springs, S. D.
30. Oratory of the Guardian Angels, Northampton, Vt.; St. John's, Kissimmee, Fla.
31. St. Andrew's, Cottage Grove, Ore.

#### January

1. All Saints' Chapel, Addington House, Nassau, B.W.I.; St. Andrew's, Thompsonville, Conn.; Church of the Advent of Christ the King, San Francisco, Calif.
2. Church of the Annunciation, Anna Maria, Fla.



# The Living CHURCH

BOOKS

## A Tormented Exile

JAMES JOYCE. By Richard Ellmann. Oxford University Press. Pp. xvi, 842. \$12.50.

Probably no novelist in the past hundred years has excited more controversy or exerted greater influence on his fellows than James Joyce, the author of *A Portrait of the Artist as a Young Man*, *Ulysses*, and *Finnegans Wake*.

These three remarkable books, each strikingly different from the others, each original enough in form and content to start a new tradition of writing by itself, spring primarily from their author's youth in Dublin, but present profoundly and often shockingly, his keen perceptions of humanity in all its weakness, squalor, and complexity.

*A Portrait of the Artist as a Young Man*, in form a fragment of biography, presents the development of a creative mind in its struggles against family, environment, and religion. *Ulysses*, in relating the actions and thoughts of a few characters through a single day, plumbs the dark places of human consciousness with a frankness which caused the book to be banned in both the United States and Great Britain for several years. In *Finnegans Wake* the extraordinary and subtle distortions of language and the complexity of structure have prevented more than a few readers from appreciating the richness and depth of its vision; but it has been and will continue to be influential and meaningful in the story of literary creation.

Richard Ellmann has in *James Joyce* written an amazingly detailed and thoroughly documented account of Joyce the man, a fascinating portrait of the tormented and poverty-stricken exile whose thoughts and writing never lost contact with the land he had left. The fullness of its detail, including elaborate chronicles of Joyce's perpetually embarrassed finances and failing eyesight as well as a great wealth of quotation from previously unpublished correspondence and other writing, guarantees that this will be the biography for generations of serious students. The interest of the subject and the skill of the biographer are illustrated by almost every page of the book. But it does not attempt analysis or criticism of Joyce's work, nor does it include a bibliography, though it has copious scholarly notes and a good index. For the student of modern fiction, then, this is a most important book, and anyone who has read Joyce's works will find it of interest.

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Volume 139 Established 1878 Number 26

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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## THINGS TO COME

### December

- 7. St. John Evangelist
- 3. Holy Innocents

### January

- 1. Circumcision
- 1. Anglican Seminary Movement of USA and Canada, annual conference, Nashotah House, Nashotah, Wis., to 3d
- 1. Christmas II
- 5. The Epiphany
- 6. Epiphany I
- 4. Meeting of Joint Commission on Theological Education, Greenwich, Conn., to 16th
- 7. Epiphany II
- 0. Tennessee convention, Nashville, to 21st.
- 0. Epiphany III
- 4. National Girls' Friendly Society week, to 31st
- 5. Conversion of St. Paul

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press. THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.75 for one year; \$15.75 for two years; \$21.00 for three years. Foreign postage, \$1.00 a year additional. Canadian postage, 50¢ a year additional.



# The Living Church

St. John the Evangelist  
December 27, 1959

**For 81 Years:**

**A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.**

## EPISCOPATE

### From Canada, via Christian Ed

The Rev. Canon J. Stuart Wetmore was elected a suffragan bishop of the diocese of New York on December 16th. He has been the diocese's director of the department of Christian education since 1953. Canon Wetmore has accepted, subject to the consents of bishops and standing committees. As suffragan bishop, he will be an assistant to the Rt. Rev. Horace W. B. Donegan, Bishop of New York [see cut]. The diocese now has one suffragan bishop, the Rt. Rev. Charles F. Boynton.

The election took place at a special convention of the diocese held in Synod Hall on the grounds of the Cathedral of St. John the Divine, New York City. Presented by the nominating committee, besides Canon Wetmore, were the names of the Rev. John A. Bell, rector of the Church of the Incarnation, Manhattan; the Rev. Dillard Houston Brown, Jr., rector of St. Luke's Church, Washington, D. C., and the Rev. Albert A. Chambers, rector of the Church of the Resurrection, Manhattan. The Ven. John Melville Burgess, archdeacon of the diocese of Massachusetts, was nominated from the floor. Archdeacon Burgess is a Negro, as is Fr. Brown. Neither Negro candidate was present at the convention, as they are both from outside the diocese.

Fr. Bell withdrew after the third ballot, making no suggestion as to where his support should be transferred. A motion to recess because of lateness of the hour, made after the 6th ballot, was soundly defeated by voice vote. The final vote came on the next ballot.

Canon Wetmore, born in 1915 in Kings County, New Brunswick, Canada, came to this country when he was appointed to his present position. Prior to this, he had for six years been with the General Board of Religious Education of the Anglican Church of Canada. He is married and has two sons and two daughters.

Ordained a priest in 1939, he served three Canadian churches in the next eight years. He is author of many booklets and articles on Christian education and serves on the boards of a number of religious and educational institutions.



After the seventh ballot  
Bishop Donegan congratulates the Rev. Canon  
Wetmore, elected to be his new assistant.

## WESTERN NORTH CAROLINA

### Saved by a Stop Sign

Two teen-age boys were sentenced Dec. 16th in Franklin, N. C., to two to three years imprisonment on charges of kidnapping the Rev. Dr. Herbert Koepp-Baker, rector of the Church of the Incarnation, Highlands, N. C., and well known speech therapist. The boys, convicts, broke out of the Macon County Prison Camp and forced Dr. Koepp-Baker to drive them out of the area after their escape.

According to Police Chief O. S. Dryman, the pair jumped into the clergyman's car as he stopped at his mailbox at his home on Cole mountain, five miles out of Highlands. They threatened to kill him unless he drove them to Georgia, Dryman said.

After driving for several miles on back roads, Dr. Koepp-Baker turned into Highlands and at a traffic signal he stopped the car, pulled the key from the ignition, opened the door and got out shouting for help. The boys fled but were quickly captured.

At the trial, Dr. Koepp-Baker asked for leniency for his kidnappers, although he said they had threatened "to get me and my wife no matter where we were."

## NUCLEAR REACTOR

### Basis in Doctrine

On December 15th, the Presiding Bishop signed a contract [see cut] for the purchase of a nuclear reactor as a gift from the Episcopal Church to St. Paul's University, Tokyo, Japan [see L.C., last week]. The ceremony marked the climax of a campaign to raise \$360,000 (the cost of the gift reactor) of which more than \$300,000 has been received in cash and pledges.

The reactor, to be built by the General Dynamics Corporation, is to be used for medical research and will be the first privately-operated reactor in Japan. Signing the contract on behalf of General Dynamics was Dr. Frederic de Hoffmann, president of the company's General Atomic Division.

"This is not simply a venture in scientific research," Bishop Lichtenberger said. "The theological basis for this gift is to be found in the doctrine of creation. Nuclear energy is part of God's created world. As his people we are concerned with the whole of God's creation. Here are great benefits that can be made to many people."



Making it official  
Signing reactor contract: Dr. de Hoffmann, and  
the Presiding Bishop. Standing at left: Bishop  
Peabody, chairman of the project, and the Rev.  
William G. Pollard, physicist and priest.



# NEW YORK ELECTION

Ballot Number	1		2		3		4		5		6		7	
	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay
ll .....	48	44	41	29½	30	23	Withdrew							
rown .....	18	9½	5	3	1	0	0	0	0	0	0	0	0	0
urgess .....	46	21	48	19	51	14½	64	22½	53	23	26	10	3	2½
members .....	90	50½	101	57½	107	68½	104	72	102	67	105	64	109	58
etmore .....	59	40	60	50½	65	53½	82	64	90	66½	107	77	121	89½
otes cast .....	261	165	256*	159½	254	159½	250	158½	245	156½	238	151	233	150
ecessary to elect .....	132	83	129	80½	128	80½	126	80	123	79	120	76	117	76

## NATIONAL COUNCIL

### o Site but Floor Plans

*For other National Council news, see last week's LIVING CHURCH.*

The evening before the meeting of the National Council in Milwaukee, Wis., on December 7th, members of the Council were taken on a tour of Nashotah House, church seminary in nearby Nashotah, Wis. At Evensong in the chapel, the Presiding Bishop explained briefly to the faculty and students the function and role of the Council in the life of the Church.

At the Council meeting, a resolution presented by the Committee on Anglican Relations was adopted, providing that the Council sponsor a program of interchange of clergymen between the Episcopal Church in the U.S.A. and the Church of England. It provides for the exchange of full parochial responsibilities of not more than two American priests per year, for one year each.\*

The committee on housing for headquarters reported that draftsmen have already been employed to draw the floor plans for the new national headquarters in New York. It is hoped that a definite site will have been secured by the next meeting of the Council.

The Council discussed the Church's work among the deaf, and allocated \$17,368 to underwrite basic salaries, housing, and travel expense for all clergy working with the deaf, beginning in 1960.

It was reported that a survey of teenage opinion done by the Girls' Friendly Society is to be used by the White House Conference on Children and Youth.

The policy of budget cuts (if such becomes necessary) was discussed in relation to the item for capital needs voted at the last General Convention.

#### Staff Changes

The Council accepted the resignation of the Rev. G. P. Musselman, executive secretary of the Division of Urban-Industrial Work, to become executive director of the Department of Evangelism of the NCC, and of the Rev. Canon Earl L. Conner, assistant executive secretary of the Division of Urban-Industrial Work, who is to become a missionary in the missionary district of Central America.

\*This is not to be confused with privately-arranged interchanges which have been taking place for years.

The Rev. David B. Reed, assistant to the director of the Overseas Department, is now assistant secretary of the Overseas Department and will also represent the National Council on the Advisory Council of the National Bible Society.

The Rev. George L. Peabody was transferred from his position as associate secretary of Group Life Laboratories to become associate secretary of the Leadership Training Division in the Department of Christian Education.

Miss Frances M. Young succeeds Mrs. Arthur M. Sherman [see L.C., September 13th] as executive director of the General Division of Women's Work on January 1.

### Next Week: The Chinese Church Today

THE LIVING CHURCH will carry in its January 3d issue a lengthy interview between **Dean Shao** of the theological seminary in Peking and **Mr. Francis James**, L.C.'s Australian correspondent. In this interview, Dean Shao comments at some length on a wide range of Chinese Church problems: Church and state; inter-church relations; government use of the Peking Cathedral; communism and Christianity, etc. Don't miss this interview, with its insights in the thinking of Chinese Churchmen today.

## ARMED FORCES

### Bishop on Deck

Bishop Louttit of South Florida, chairman of the Armed Forces Commission, spent 24 hours aboard the USS Independence, a ship conducting carrier qualifications for Navy pilots off the coast of Florida, as one of a group of special guests of the Secretary of the Navy on December 7th.

After touring the ship with Chaplain Worthington Campbell, Jr., (diocese of Newark) one of the two chaplains serving aboard, the bishop met a group of Episcopalians gathered in the crew's lounge.

Before Taps, Bishop Louttit said Evening Prayer over the ship's general announcing system to more than 3,000 pilots and crew members.

\*One clerical vote was ruled invalid.

## RHODE ISLAND

### Preparing the Ground

Unofficial grass roots conferences on Church union by local Episcopal and Methodist representatives were seen as making fertile the ground for further approaches to unity, according to Bishop Higgins of Rhode Island and Methodist Bishop John Wesley Lord of Boston, who jointly sponsored a three-day conference of clergy and laymen in Newport, R. I., to discuss intercommunion. The conference grew out of an invitation extended to Bishop Lord by Bishop Higgins last June.

Ten clergymen and 10 laymen from each Church met for prayer and study aimed at a better understanding of their Churches and at fostering "a continuing fellowship of understanding" between Methodist and Episcopal churches in the area. In a framework of daily prayer, the conferees considered the common beliefs of the Churches and the sources of division between them. No celebration of the Holy Communion was scheduled during the conference.

The Very Rev. Darby Wood Betts, Church and community relations director for the diocese of Rhode Island, said that the conference reviewed the work of the two Churches' national unity commissions. "There were no illusions about speedy union of the two Churches," Dean Betts said. "Both realized that their Churches spring from the Church of England, have grown far apart and will not come together without God's help, but they very much seek God's help to accomplish this."

Bishop Gibson, coadjutor of Virginia, chairman of the Commission on Approaches to Unity, and Methodist Bishop Newell of New York, head of the corresponding Methodist commission, were among resource leaders at the Newport conference.

Dean Betts said that Bishop Gibson expressed the view that the two national commissions "can talk forever" without much meaning "unless the grass roots level prepares itself to receive decisions from the national level."

The conferees agreed to ask both bishops to appoint an executive committee to plan for continuation of the talks and at the suggestion of Bishop Gibson agreed to ask the national unity commissions for a study guide for future discussions.



**COMPETITION FROM WITHIN:** The Peoria (Illinois) Council of Churches finds a serious cause for alarm in the increasing infringement by secular and even church-related organizations on Sunday church time. Their recent statement points out that now even Boy Scout and church youth groups plan outings and other programs which take children, young people and adults away from worship services each Sunday. Their concern is expressed also over the popular and widening practice of holding conventions on Sundays, and they urge that this concern be expressed to national Church bodies and the National Council of Churches.

**POET ON PARSONS:** Humorist-poet Ogden Nash thinks a parson and a humorist have much in common. Both are concerned with humanity, he says on a broadcast recorded for the radio program *Viewpoint*.

Interviewed by the Rev. Dana F. Kennedy for *Viewpoint's* centennial broadcast on January 24, Mr. Nash finds himself in a rather discouraged mood about the state of American humor, the prevailing mood of self-pity, the general sugar-coating of reality, and the fact that standards of decency are considered priggish.

*Viewpoint*, now in its third consecutive year, is produced by National Council's Division of Radio and Television and broadcast over the facilities of the Mutual Broadcasting System every Saturday from 6:15 to 6:30 p.m., E.S.T.

**NEAR BLASPHEMY:** Archbishop Joost de Blank of the Province of South Africa, outspoken opponent of apartheid, said that the new mixed marriages law in South Africa makes it "an open question" whether or not Anglican priests will continue to serve as marriage officers for the state.

Calling the law "monstrous," the prelate declared: "When two sane, responsible Christians offer themselves to each other in the life-long bond of holy matrimony, it is near blasphemy to call such a relationship immoral if differences in skin pigmentation are involved." [EPS]

**THE PROTECTING CHURCH:** King George D. K. Rukidi III of Toro in the East African territory of Uganda, who has been on a six-week unofficial visit to the U.S., offered land in his country to build a Protestant and a Roman Catholic church. The English-speaking monarch said he would also help in building Church schools emphasizing that only the increased practice of Christianity can protect his 500,000 subjects from Communist propaganda. He noted that there are very few churches in Uganda, although four-fifths of the people are Christians. [RNS]

**PLANNED PARENTHOOD:** The Archbishop of Canterbury, speaking to inmates of a Maidstone, England, jail, told them, "You have not got a family until there are three children. One child is just miserable all by itself, two children just fight each other, but with three you have an arbitration court." The youngest of 10 children, Dr. Fisher has six sons himself.

**NEW CHRISTMAS ORATORIO:** A new Christmas oratorio by a young American composer was given its world premiere at Carnegie Hall in New York. "For the Time Being" is a musical setting by Marvin David Levy, 27, of a narrative poem by Pulitzer Prize winner W. H. Auden. First published in 1944, the long poem, while recounting the events of the Christmas story in their traditional order, post-dates to modern times the speech, motives, anxieties and rationalizations of the characters.

The presentation was directed by Miss Margaret Hillis, noted New York and Chicago choral conductor and a member of the faculty at Union Theological Seminary, New York. The actor, Claude Rains, served as narrator. [RNS]

**LETTER RETURNED:** Nine-year-old Susan Long, daughter of the Rev. Frederick Long, rector of Christ Church, Belleville, N. J., thought it would be nice to write Jesus a letter "because most people forget about His birthday" and think only about Santa Claus and presents. She wrote the letter and addressed it to "the Baby Jesus, Bethlehem." It read:

"I am writing to You instead of Santa because You are what Christmas is. I would like to say before we all forget, Happy Birthday and thank You for the present of You."

The letter, with 34 cents postage, was sent back stamped "returned for better address." [RNS]

**THE PRESIDENT IN ROME:** President Eisenhower began his last day in Rome by attending services at St. Paul's Episcopal Church. About 200 persons, mostly Americans, heard a sermon in which the rector, the Rev. Gerardus Beekman, said: "It is an honor and a privilege to have President Eisenhower worshipping with us. . . . Our prayers go with him as he goes from here on his historic mission in the service of peace in the world." Later in the day, the President went to the Vatican, where he met with the Pope. [RNS]

**BIGGEST BUDGET FOR BIBLES:** The first four million dollar annual budget for the American Bible Society was recommended at a meeting of its advisory council in New York City in November. The council is composed of representatives of 55 communions, including every major communion in the country.

## AROUND THE CHURCH

The curiosity of an 81-year-old parishioner of **St. Thomas Church in Lyndhurst, N. J.**, has opened the pages of local and national history 70 years ago. At the request of Mr. Edward Waldeck, the Rev. C. Wesley Shike made a search for a box that had been in the cornerstone of the church dedicated on June 8, 1889. The box had been removed when the congregation moved to a new church in 1912.

When the box was discovered, in the attic of the rectory, it was found to contain an 1889 edition of **THE LIVING CHURCH**, along with a copy of the *New York Times*, a journal of the fourteenth annual convention of the diocese of Newark in 1888, a copy of *The Churchman* and one of the *Rutherford News*.

**Bishop Welles of West Missouri** had a busy month in November, dedicating church buildings. Among them were a new parish hall and education building of the oldest Episcopal church in the Kansas City area, Trinity Church, Independence. The Hon. Harry S. Truman, who was married in the church, was the speaker. Also dedicated was a new church-parish hall for St. Mary's Mission, Maryville, recently reactivated, and rededicated was the Church of the Good Shepherd, Kansas City North, which had been moved to a new location. A new parish house was dedicated for St. Stephen's in Monett, Mo.

The thousands of seamen of many nationalities who dock in the **Port of Philadelphia** receive a hospitable, and if needed a helping hand, at the **Seamen's Church Institute**, which has an attractive hotel and lounge in the center city and a "rec" hall near the piers.

At an annual meeting of the board, it was reported that there had been an average of 63 lodgings nightly, in the year.

Meals and lodgings worth about \$5,000 were provided without recompense for hardship cases. Welfare and religious administrations, including the salary of those so engaged, cost \$26,340. A record number of 2,343 ships were visited.

Mr. A. J. Drexel Paul, Jr., was elected president to succeed Mr. John C. West. A memorial walnut panel, recording gifts from 350 individuals, was unveiled and dedicated by Bishop Hart of Pennsylvania, honorary president of the institute, and by the director-chaplain, the Rev. James F. McElroy.

The Woman's Auxiliary of **Otaru Episcopal Church** in the seaport town of Otaru remakes old Christmas cards for sale through the churches and the Mission Schools in Japan. Through these re-treated cards they are rebuilding an old church.



## ENGLAND

### Archbishops Disagree

Archbishop Arthur M. Ramsey of York expressed the opinion in a television interview in England that he does not think adultery should be made a criminal offense.

"I do not think it possible to draw a line between sins as sins and sins which are also crimes," he said.

In expressing this view Dr. Ramsey offered with a statement by the Archbishop of Canterbury that adultery should be made a crime because of its "grave social menace." The remark was made in November in an address during which he also called for stronger laws against prostitution and more effective control of gambling.

Asked to comment on Dr. Fisher's views on adultery, Dr. Ramsey replied: "I am not sure what the Archbishop of Canterbury actually meant."

Dr. Fisher's comments on the subject have been criticized in some quarters as illogical" because in his same diocesan speech he also expressed the opinion that homosexuality could be more effectively dealt with pastorally if not regarded as a crime but only as sinful.

It has been pointed out, however, that Dr. Fisher's statement on adultery should be coupled with his plea for stronger laws against prostitution.

Under present law in England, adultery is not considered a crime but may provide cause for divorce. [RNS]

### Hebrew at Oxford

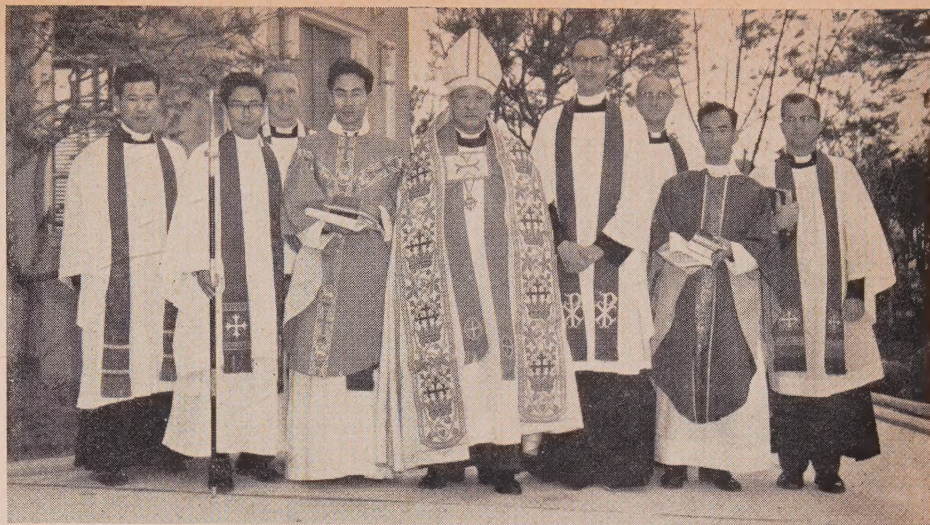
Since 1630 the Regius Professor of Hebrew at Oxford has also been automatically canon of Christ Church, cathedral of the diocese. A recent decision of the University to separate these two offices means that in the future someone not in Anglican Orders may become professor of Hebrew. The point at issue has been whether Hebrew should be regarded as a linguistic subject or whether it is primarily a biblical subject. The decision enables a layman — who need not be an Anglican — to be given this post. [D.M.]

## SCOTLAND

### Unexpected Response

The Overseas Mission Board of the Scottish Church heard speeches by Mr. J. Dudley Dixon of the S.P.G., who is also the dean of Edinburgh.

Mr. Dixon reported that, although a total sum of about \$1,500,000 was required to meet the needs of all bishops in missionary spheres, contrary to what most people expected he had found the



Ordination on Okinawa: From left, Fr. Paul Nakamura, assistant, Church of SS. Peter and Paul, Naha; Fr. Luke Kimoto, in charge of work among lepers at Airaku-en; Fr. Edmond Browning, in charge of the English-speaking congregation, All Souls'; Fr. Yamamoto; Bishop Yashiro; Canon Heffner; Chaplain Edward Mize, Staff Chaplain, Army Headquarters, Okinawa; Fr. Shinjo; Fr. Lloyd Craighill, in charge of All Saints' Church, Shimabukuro.

Church at home willing and anxious to take up the challenge, despite its immensity and because of its extreme urgency.

The dean, reporting on the missionary conference at Oxford, struck the same note. He quoted Douglas Webster, secretary of the Church Missionary Society, who had given the conference the slogan, "Not pay as you go, but give as you know."

The Scottish Church has for many years made itself responsible for the work in

### THE COVER

The cover picture is a reproduction of a painting which hangs in the Uffizi Gallery, in Florence, Italy. It is the work of Hugo Van der Goes, 1440-1482, who achieved prominence in Ghent.

the diocese of St. John in Africa and for the work in the district of Chanda in Nagpur diocese in India. In St. John's diocese the bishop urgently needs 140 new churches, and 80 old churches should be enlarged. The cost will be about \$180,000, and parsonages will cost another \$60,000. In Canada there is great need for medical workers. [T.V.]

## OKINAWA

### Two Ordained

On December 5th, Bishop Yashiro, the Presiding Bishop of the Nippon Seikokai, visiting on Okinawa, ordained the Rev. Michael Yamamoto and the Rev. Peter Shinjo to the priesthood at the Church of SS. Peter and Paul, Naha. Fr. Shinjo is the second Okinawan to be ordained to the priesthood in the eight year history of the Okinawa Mission. Educated at Bishop Williams Theological Seminary in Kyoto, he is now the assistant at All

Saints' Church, Shimabukuro, and editor of the Mission's Japanese language newspaper. In May he had the honor of representing the Okinawa Christian Council at the first General Assembly of the East Asia Christian Council in Kuala Lumpur, Malaya.

Fr. Yamamoto was recently appointed director of University student work for the Episcopal Church. He is a graduate of St. Paul's University and attended the Central Theological College in Tokyo and Bishop Williams Theological Seminary in Kyoto, where he and Fr. Shinjo were classmates. He is one of two priests assigned to Okinawa by Bishop Yashiro.

Because Episcopal Churchwomen, through their United Thank Offering, made a grant of \$17,800, the Church on Okinawa was able to buy a strategic site close to the University of the Ryukyus where a student center and parish church will be built. The land was purchased from the grandson of the last king of Okinawa.

## BRAZIL

### Visitors on the Mountain

by the Rt. Rev. EDMUND K. SHERRILL\*

The boys stopped chopping weeds around the pineapple plants as they heard the sound of a car laboring up the steep grade leading to Boys' Town, Rio de Janeiro. They watched with curiosity as three people got out of the car. Two were young clergymen and the other was an elderly, white-haired, but notably spry lady. Elderly ladies are not frequent visitors to Boys' Town.

The boys already knew me. The other

*Continued on page 11*

\*Bishop Sherrill was consecrated Missionary Bishop of Central Brazil 11 months ago by his father, the Most Rev. Henry Knox Sherrill.



# The Liturgical Movement Today



In many parishes, the laity implement the parish program with lay work in their communities.

**Does the ecclesiastical china shop have  
a new bull, or a new name?**

**by the Rev. H. Boone Porter, Jr., D. Phil.**

**Associate Professor of Ecclesiastical History  
Nashotah House, Nashotah, Wis.**

**I**s the Liturgical Movement a new bull in the ecclesiastical china shop, or is it only a new name for our time-honored Anglican emphasis on worship? Some people have been under the impression that the purpose of this movement is to restore certain ancient ceremonies. Others have supposed that its objective is the revision of the Prayer Book.

Actually, the Liturgical Movement is not primarily concerned with how church services are conducted. It is aimed at "Liturgy" — the work of God's People, the offering of human life to God in Christ. There is no particular connection between the Liturgical Movement and, for example, the Standing Liturgical Commission of the Church. Similarly, some of the greatest scholars in the field of historical liturgiology — such as the late Dom Gregory Dix — have had little personal contact with our contemporary Liturgical Movement.

So much for what this movement is

*not.* It is a growing awareness, in many Churches and in many nations, that a routine, formalistic Christianity is not sufficient to meet the trials and challenges of the modern world.

We live in an age when the whole human race is faced with revolutionary changes. The Liturgical Movement is a rising demand that the Church return to first principles: that we rediscover what it means to be the Holy Family of God, what it means to be members of the Body of Christ, what it means to be the Temple of the Holy and Life-giving Spirit.

Followers of the Liturgical Movement believe that Christ Himself has given us the means in His Holy Word and Sacraments. Where the Word of Life is truly spoken and the Bread of Life is truly broken, Christian men, women, and children can in fact experience the new life that is given to us by Jesus Christ. "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the

Holy Ghost" are just as real today as they were in New Testament times. By actually experiencing the supernatural realities of which the Bible and Prayer Book speak, we can receive the strength and the guidance to be effective witnesses to Christ, even in this modern secular world.

Because it is concerned with the wholeness of the Christian life, the Liturgical Movement has been related to many other movements. It has been an obvious ally, for instance, of the Biblical Revival among European Roman Catholics. Several religious movements for social and economic reform have been linked with the Liturgical Movement, simply because the latter has always emphasized meeting the common man in his daily life.

In many Episcopal parishes influenced by the Liturgical Movement, the laity (perhaps acting through the vestry, parish council, or other organization) are expected to plan and implement a comprehensive "parish program." This means not only church services, Sunday school, and renovating the rectory, but also such things as adult education, lay work in hospitals or other institutions, and organized action in meeting local community needs. In such parishes on Sunday morning, one may hear the Epistle read by a lay reader or see the bread and wine brought forward at the Offertory by members of the congregation. The main purpose of these small ceremonies is to give visible public recognition to the seriousness of the lay vocation. The work of the Church is the responsibility of all of us, not just of clergymen, parish secretaries, and other officials.

The Liturgical Movement has never been fenced in by denominational boundaries. It has been ecumenical for the simple reason that it has made sense to various people in many different Churches. Accordingly, they have wished to share their thoughts and to support each other with their prayers. Take again the Priesthood of the Laity. It is a great Catholic doctrine, but Catholics have let it go by default. It is a great Protestant doctrine, but Protestantism has usually kept it safely locked in cold storage. When someone unwraps it and thaws it out, people will listen, no matter what denomination they belong to. When it comes to putting it into practice, however, this has to be carried out differently in different circumstances. The Liturgical Movement has never suggested that one method will work everywhere.

The Liturgical Movement has thus been loosely defined and has taken different forms in different localities, allying itself in various ways with various Christian groups. It has challenged Evangelicals to be more Catholic and Catholics to be more Evangelical. It has called Protestants back to the Sacraments, and it has warned Catholics away from clericalism.

*Continued on page 12*



# Review

## of a Busy

## Year

by Bill Andrews



It is a tempting over-simplification to call 1959 "The Year of the Two Bishops." Actually, much significant news of the Church concerned neither the Presiding Bishop nor the Bishop of California, but the newsmen and their readers it seemed impossible to consider the Church very busy without encountering one of these two men.

The contrast between their roles was dramatic.

Bishop Lichtenberger *was* the news. Bishop Pike *made* the news.

Episcopalians began 1959 wondering what sort of man they had elected as their Presiding Bishop. They waited for spectacular events and exciting gestures which would reveal Bishop Lichtenberger's personality and plans. Neither spectacular events nor exciting gestures were forthcoming.

He spent his first year as leader of the Church in quiet work. True, he made the formal quota of speeches, received the formal quota of honors, and held a few press conferences. But from the day he took the oath of office in Washington Cathedral in January until he adjourned the December meeting of National Council, Bishop Lichtenberger played his ecclesiastical cards close to his rabat and seemed content to let events describe him to his constituents.

As a presiding officer (of National Council and the House of Bishops) he revealed himself as a quiet, efficient, chairman, willing to let a deliberative body make up its own mind on issues. Both the Council and the House took on a tone of remarkable good humor and fellowship under his leadership. The steady, relaxed posture was conducive to productivity as well as fun, and the Council and House handled their work loads with ease and dispatch. In the National Council's December meeting, issue after issue went down to the wire in photo finishes —

there were actually two tie votes, though parliamentary second-guessing saved the Presiding Bishop from having to cast a tie-breaking vote. In several other cases, pro and con votes were very close. Yet there was no discernible ill-will and no crystallizing of party lines in these many divisions.

People who expected Bishop Lichtenberger to sweep out "281" with a reckless broom were disappointed (or relieved). Only one department head resigned during the year, and he did so to accept election to the episcopate. Most subordinate staff units had the same leadership at year's end as at its beginning. But administrative steps were taken aggressively, notably in the appointment of Mr. Warren Turner as the administrative assistant to the Presiding Bishop. His searching analysis of the work of all Council officers and the frontiers between their areas of responsibility might have caused more concern and alarm had it not been coupled with a study looking to establishment of an equitable salary plan for the officers.

Bishop Lichtenberger's first year was blessed with two great gifts: (1) a minimum of seriously divisive controversy; and (2) an unusually good financial response of the dioceses to their financial quotas, which obviated any serious budget cutting.

Bishop Pike was also serving his first full year in his office, but there any similarity ceases. In rapid succession, he lit one firecracker of controversy after another. It began around Easter with the issuance of his *Customary*, a document prescribing (in some situations) and advising (in others) on details of ceremonial, equipment, and decoration. Before the mingled cries of wrath and approval (both cries coming from most mouths) had subsided, the Church began argument over a statement to the clergy of California in

which Bishop Pike indicated his views on communicating members of other Christian bodies.

In the fall, Bishop Pike's ordination to the diaconate and priesthood of a Methodist minister who intends to remain a Methodist stirred excitement in some Church circles to a much greater extent than had the Presiding Bishop's similar ordination of two men in late 1958. Canon 36, under which these ordinations were held, seemed headed for close reexamination in the next General Convention.

Finally, towards the year's end, Bishop Pike took on the bishops of the Roman Catholic Church and the President of the United States in stormy newspaper debate on the issue of birth control.

A third bishop figured in a story which some observers considered the most significant event in Anglicanism in 1959 — the appointment of Bishop Bayne of Olympia as the agent of the metropolitans of the Anglican Communion in working toward the coordination of missionary effort throughout the world. Nobody liked his title, "executive officer," but most people welcomed the establishment of a coordinating apparatus and the choice of Bishop Bayne as its leader. He was appointed in May and resigns as Bishop of Olympia January 1st, when he will leave for London by way of the Orient. To succeed Bishop Bayne in Olympia is his coadjutor, Bishop Lewis, until this fall the missionary bishop of Nevada.

General Convention's instruction that a board for studying a new official magazine for the Church be created was carried out, an editor was appointed (Churchman Henry McCorkle, managing editor of *Presbyterian Life*.) He will head the staff of *Forth*, and use this magazine as a proving ground for ideas for the new magazine.

Mrs. Arthur Sherman retired at year's end after many years' leadership of the women's work of the Church and was replaced by Miss Frances Young.

Three bishops died during the year: retired Presiding Bishop Tucker, retired

*Continued on page 13*



## These Holy Days

We fear that many Churchmen rally themselves for the big effort on Christmas Eve, gather their family around them, rejoice in the beautiful Midnight Service, and then relax their spiritual muscles, secure in the sense of having done their duty by Christ and His Church.

Many Episcopal Churches on Christmas morning have an attendance about on a par with that of a humid Sunday in August.

And as for the Feasts of St. Stephen, St. John the Evangelist, and the Holy Innocents, we suspect that their collects, their gospels, and their epistles are writings hidden from the eyes of a large proportion of Churchmen.

There is real joy in the busyness of Christmas, in the rushing, bustling activity of happy people. But

there is another joy (different from but not particularly competitive with the secular joys). It is the joy shared by those who take time from their Christmas busyness to keep the holy feasts of Christmastide.

In the old carol, good King Wenceslaus gets the top billing, but there is a reminder of the durability of Christmas in the dating of the events — they took place “on the Feast of Stephen.”

Stephen, the humble deacon, table-waiter in relief of the Apostles, caught on fire with the Holy Spirit, pouring out in his life's last action the thundering Gospel of the Lord who makes the weak man strong. Stephen, hustled outside the gate by the lynch mob, taking the hurled rock in rib and face, looking up to heaven to seek his Lord — and seeing him! Stephen, the bruised, broken, dying man, first of all martyrs, calling with his last breath upon God to forgive his lynchers, following to the end the example of His crucified Lord.

It is worth your time to go, on the day after Christmas, to keep the Feast of one who knew how to live and how to die.

In this year, Sunday falls upon the Feast of St. John the Evangelist, John the beloved of Jesus, John the son of Thunder, John the exile of Patmos, John the closest of all the Apostles to Jesus and the last man to write a canonical Gospel, John of the great dreams of *Revelation*.

His was no short-lived faith, no dramatic martyrdom, no only-youthful fervor. John lived long and lived the Faith, and the same fire of the Holy Spirit that flared so briefly in young Stephen would illumine the world when spoken, long, long years later, by the old John waiting in patience for His Master's call.

Those with whom he had worked and dared and quarrelled were gone — brother James and Simon the Rock, Andrew, Simon, Jude. Thomas was dead in the distant East. Gone were Nathaniel, Matthew, even that late-comer, Paul.

For all who can believe that they will one day be old, the Feast of St. John is a reminder that the fire and fervor of youthful Faith need never die in the man who lives in Christ. (See also the poem adjoining.)

Then the calendar brings the day of the Holy Innocents, the babies slaughtered in the demoniac purge aimed at the killing of the Christ Child.

They must have been babies like any other babies — hungry, crying, cooing, grabbing babies with enormous capacity to disrupt family life and make that family life meaningful. Their blood stained the ground of Bethlehem, shed by the forces of evil, shed fruitlessly in a vain effort to ease the anxiety of a dying Herod, shed tragically, yet transformed by Him whom Herod sought into a holy memory of sanctified sorrow.

The Feast of the Holy Innocents has many, many lessons for the modern Christian. We suggest only these: that evil does exist in the world, that evil's power to harm those we love is very great indeed, and that, ultimately, man's redemption is not by an act of his own will but by the gift of God whose power transcends all evil.

These days of the Christmas season are, for many of us, full of activity. Our children are home from

### On a Forgotten Feast

Truth is not revealed, reserved  
For perception in cloistered halls  
Posted “Top Secret,” classified, isolated  
From the marketplace; grave, secluded  
Libraries with subterranean stacks,  
Fluorescent lighting, oaken tables;  
Urban clinics, immaculate, regulated;  
Revolving domes tracking constellations  
Of the night, seeking unseen light —  
Laboratory, observatory, exploratory,  
Microscope, telescope, spectroscope,  
Amphitheatre, test-tube, cardiograph,  
Profile, cross-file, monograph,  
Radar, “findings,” final category.

Truth is first revealed, given  
To a lonely man, forever condemned  
To exile on a desolate Aegean isle,  
Far from Athenian splendor, cathedra  
Of proud civilization, where pelicans  
Propagate and feed their young  
Amidst the rocks and spray of surging tides,  
And the stars reach out to embrace  
The sands, scatter them, grain by grain,  
Along the Thoroughfare of Heaven,  
Igniting each with Eternal Light, unsealing  
Silver bands soldered before Time  
Stretched from sleep and emptied the Mind  
Of God upon the shores of humble Patmos.

RAY HOLDER



school; our relatives come to visit; there are parties and pleasures and duties galore in the round of activity that make up the secular side of Christmas.

But there can be, for you and all the children of God, more glorious moments in this holy season, moments of communion with God in private prayer and public worship, great moments of meditation on Stephen, John and the slain babies of Bethlehem.

Mother Church sets no standard of duty upon observance of these days (except, of course, the one that falls on Sunday). But she offers to those who will share in the three post-Christmas feast days riches more precious than any store-bought gift.

## Alice Kelley

**T**HE LIVING CHURCH has lost the services of one of the ablest and most devoted of Church journalists. Alice Kelley, who has served in many capacities on our staff, resigned as managing editor on December 15th to move to Mishicot, Wis., where her husband has joined the high school faculty.

Alice is one of these effective people who keep wheels turning. As director of the whole news-gathering, copy-processing and production operation of THE LIVING CHURCH she was constantly in touch with our correspondents in the dioceses, with Churchmen concerned with events, and with secular and religious news sources.

She was sternly demanding both of subordinates and of those who nominally outranked her on the staff — demanding in terms of speed and accuracy of coverage and in terms of lucidity of presentation. She achieved an uncommon balance between an aggressive attitude toward work, which men like to consider a masculine trait, and a thoroughly feminine and charming personality.

No one is replacing Alice Kelley as managing editor at this time. Those outside the office will find that most of Alice's role in THE LIVING CHURCH's external relations is being taken over by Christine Fleming Heffner, our news editor.

We wish Alice Kelley every happiness in her new way of life, and we are proud to acknowledge the debt which we, and the whole Church, owe her for years of intelligent and productive service to the cause of Christian journalism.

## INTERNATIONAL

*Continued from page 7*

an was the Rev. Richard B. Lindner, missionary in São Paulo. The lady is Mrs. Stephen F. Bayne, mother of the bishop of Olympia, and executive-officer of the Anglican Communion.

Mrs. Bayne has celebrated her 80th birthday, but is as active as a person decades younger. Travelling alone, she had visited Australia and Africa before coming to South America. Wherever she went, she wanted to see the work of the Church, and I welcomed so pleasant an

excuse to get away from the bustle of Rio de Janeiro for a rapid trip to the mountain location which is the site of Boys' Town.

Almost 30 youngsters from the slums of Rio now make their homes in this institution under the guidance of Mr. Silero Radtke, a member of a parish in Rio Grande do Sul, and his wife Eloa. The boys get their schooling at Boys' Town, and work about the place. One of their most profitable ventures is raising chickens, with the technical supervision of U.S. government advisors in Rio.

Religious education is a definite concern of those who care for the boys. The Rev. Octacilio M. da Costa, resident minister in Petropolis, is often at Boys' Town and has a real desire to care for the spiritual needs of the boys as well as their physical and cultural deficiencies. He has had years of experience with this kind of work in connection with institutions in Rio Grande do Sul.

There are literally thousands of boys in Rio de Janeiro alone who are growing up in the worst possible conditions. But Boys' Town is more important than the number of boys directly helped might indicate. It is a symbol of God's love and care for all human souls, and a sign of the Church's obedience to God's call to serve all men everywhere.

### IRON CURTAIN FILINGS

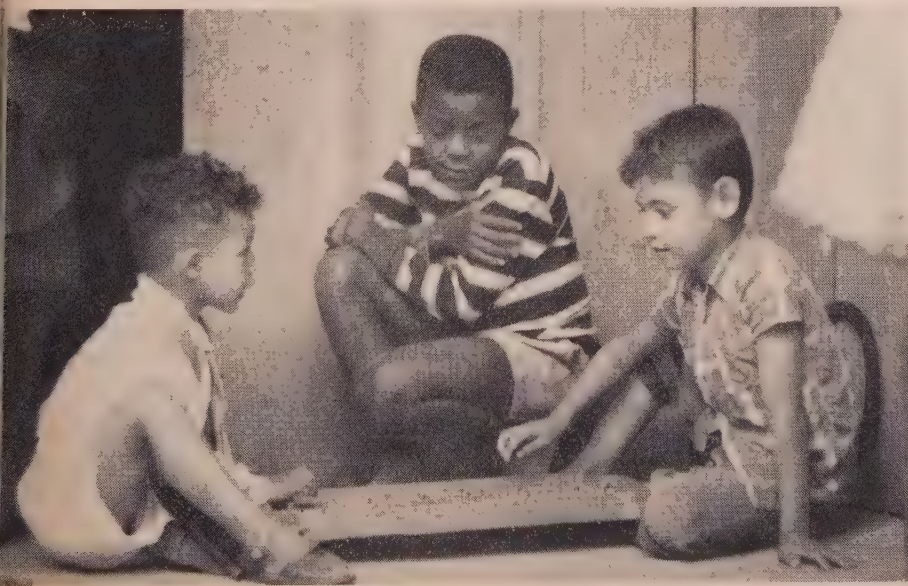
#### Priest Imprisoned

Fr. Vojtech Zabransky, a Roman Catholic priest of Moravia, has been sentenced to three years' imprisonment for "anti-state activities," the Czechoslovak Communist newspaper, *Nase Pravda*, reported.

The paper said the priest urged local farmers not to join collective farms and claimed during a sermon that "lies are being spread in all sectors of public life."

It quoted Fr. Zabransky as saying at his trial that "if a third world war breaks out, the west will win and reinstate the capitalistic system in Czechoslovakia."

[RNS]



Boys' Town, Rio de Janeiro, Brazil. Three boys no longer growing up in the city's slum areas.



# LITURGICAL MOVEMENT

Continued from page 8

calism. It has reminded Puritans of the beauty of music, pictures, and statues, yet it has chided Anglicans for our unthrifty "edifice complex." The Liturgical Movement cannot possibly be said to represent any one point of view or single school of thought.

Yet this movement obviously has a theological force behind it. Briefly, this could be described as a broad sacramentalism, an insistence that the whole universe was not only created by God, but also redeemed by God in Christ. It pleased God, as St. Paul says,

"Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." (Colossians: 1, 20)

This sacramentalism has been most fully developed in Germany where it has been called "Mystery Theology" — from *mysterion*, the Greek word for *sacrament*. Though little known in America, this theology has had a wide influence. Perhaps its greatest contribution has been to remind us that the whole cycle of life and death, as it surrounds us in the natural world, and as it takes place psychologically within our own personalities, finds

its transfiguration in the Death and Resurrection of the Lord Christ. Because it is the Sacrament of this Death and Resurrection, the Holy Eucharist contains the key to all human existence. It puts life in the one place where life makes sense: at the feet of the Crucified but Victorious Son of God.

In the Church of England, interest in this movement has tended to focus itself in a large but loosely organized association known as "Parish and People." It was largely founded through the influence of the well-known theologian, Fr. Gabriel Hebert, S.S.M. In addition to its wide success in England, it also has some following in America, Australia, and elsewhere.<sup>1</sup> Its most notable characteristic has been its ability to bind together Churchmen of many different backgrounds.

In this country, considerable interest has been aroused by the organization known as "The Associated Parishes, Inc."<sup>2</sup> Whatever this title may appear to mean, AP is simply a group of Episcopal clergy and laity who meet together for several days every spring and fall for study, discussion, and corporate prayer. In order to operate as an effective study group, it has

<sup>1</sup> U.S. representative: The Rev. John K. Mount, Nashotah House, Nashotah, Wis.

<sup>2</sup> President: The Rev. John R. Bill. Business address of the organization: 6 North Carroll St., Madison 3, Wis.

had to limit itself to about two dozen members. Its activities are largely intended to benefit the parishes from which the members come, but the group also seeks to be of use to the Church as a whole. This wider service has taken two forms. First there have been publications, particularly for Christian education. The AP booklets on the Sacraments are well known. Secondly, there has been the encouragement of liturgical conferences and the supplying of lecturers. Such conferences may range from small local gatherings to vast assemblies like the Liturgical Conference of the Southwest this past November.

The "Anglican Society" was founded for a somewhat different purpose, but in recent years it has to some extent also concerned itself with the Liturgical Movement.<sup>3</sup>

However, the strength of the Liturgical Movement has not been its organizations. Rather it has been the new awareness it brought of the power of God's Word and Sacraments to transform the lives of people and of parishes. In many different parts of Christendom, in many different circumstances, people have found in their own experience what the reality of that power is.

<sup>3</sup> President: The Rt. Rev. Jonathan G. Sherman, Suffragan Bishop of Long Island.

## THEOLOGICAL EDUCATION SUNDAY 1960—JANUARY 24th

January twenty-fourth is an important day this year for our Church. On that Sunday we shall emphasize the responsibility we all have for our Theological Seminaries. They must have our continued interest and support if the Church is to have an educated and well-trained clergy. This does depend to a large degree on us.

Last year over five thousand congregations observed THEOLOGICAL EDUCATION SUNDAY and contributed to the support of the Seminaries. This is most gratifying, but it is my hope that every parish and mission throughout the Church will observe this day.

I ask your prayers and support for the strengthening of our Seminaries.

Arthur Lichtenberger  
PRESIDING BISHOP

### DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Seawane, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.



# ports and onditions

THE LOVELORN columns of our al afternoon paper, the Milwaukee Journal have been agonizing over a ferent kind of love problem lately — the problem of family Christmas celebrations.

CHRISTMAS is a pretty strenuous affair in our family, involving four households, four Christmas trees, four sessions of opening presents, plus a little churchgoing and time out for meals. We have always been firm about not putting up the tree or opening presents until Christmas Eve, and one time this was the beginning of a dizzy round that covered at least 25 miles of travel from house to house to church to house to house.

AS THE CHILDREN have grown older, the tension of celebrating Christmas has moderated, although we continue to make all the stops. Indeed, there isn't one that we would want to miss. But I feel for the young parents who have to pull and haul the small ones into and out of snow suits, pack up newly opened toys and presents, and rush from one grandparental home to another.

HAVE no advice to give to young parents. If you love your family, you must have to prove it by sharing Christmas with them. The Church, in its merciful wisdom, has tried to make the last of Christmas stretch for the 12 days between December 25th and January 6th, but no self-respecting parent

or grandparent would count as genuine Christmas any time but the 19 hours between 5 o'clock in the afternoon of the 24th and noon on the 25th. It will get to be more fun when the children are older and they — and their presents — are more portable. But then the presents themselves won't be as much fun, as the toys and blocks and puzzles are replaced by things more suitable for teenagers and adults.

WHEN WE become grandparents, we know that we will insist on having our grandchildren around us for a little while on Christmas Day, even if they have to take a jet plane from Anchorage, Alaska, or drop by from the moon in a space ship. What is Christmas for, anyway? And what are small children for, if not to be spoiled by grandparents?

SOME spokesmen for religion think that all the secular whoop-de-do of Christmas is out of keeping with the religious meaning of the feast, but the fact is that at Christmas we celebrate the secularization of God. That is exactly what it means to say that He came down to earth and entered into our condition — our *saecula*, our age, or world.

GOD BECAME involved in our involvements. On earth, Jesus had to love by the hour, just like the rest of us. "I cast out demons and perform cures today and tomorrow, and the third day I finish my course. Nevertheless I must go on my way today and tomorrow and the day following..."

WE, who live by the clock and the calendar, can only thank God for our opportunities to love by the clock and the calendar. It was for this cause that He came into the world. PETER DAY

## REVIEW

Continued from page 9

Bishop Essex of Quincy, and Bishop Penick of North Carolina.

Bishops Hobson of Southern Ohio, Jenner of Kansas, Kirchhoffer of Indianapolis, retired in 1959. Bishop McNeil of Western Michigan resigned because of ill health. Bishop Bayne of Olympia resigned to take on the work described above, and Suffragan Bishop Campbell of Los Angeles resigned to become executive for development of Episcopal Theological School, Cambridge, Mass.

A dozen men were elected to episcopal office, but two of these declined their election.

National Council decided to keep the headquarters in New York City and is now house-hunting.

The House of Bishops has told a com-

mittee to draft a pastoral letter on the faith of the Church, probably for issuance at the 1961 General Convention.

Race relations continued to be a problem, though tension in this area was less dramatic than in 1958. Latest newsworthy developments in this field concerned Highlander School in Tennessee and an effort to establish an integrated housing development in Deerfield, Ill. (for both, see L.C., last week).

Interchurch attention focussed heavily on the Pope's call for an ecumenical council, and on jockeying for position between Rome and Eastern Orthodoxy.

Sorrow came to the Church in November when Charles Perry, missionary, teacher, and Church journalist was murdered at the hands of Japanese youth on the campus of St. Paul's University, Tokyo.

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## IMPORTANT ANNOUNCEMENT

The publication date of the 1960 *Episcopal Church Annual* has been unavoidably delayed. The new publication date will be January 18, 1960.

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### St. Luke's, Tokyo, Carillon Memorial

Previously acknowledged in 1959	\$625.25
V. C., Oxford	3.00
	\$628.25

### KEEP Typhoon Relief

Previously acknowledged in 1959	\$ 32.50
Mrs. W. S., Honolulu	60.00
J. Z., Wilson, N. C.	10.00
J. H., Wausau, Wis.	10.00
	\$112.50

### Community of Divine Charity, Japan

Previously acknowledged in 1959	\$25.00
A. A., Jackson, Miss.	15.00
	\$40.00

### Bible and Common Prayer Book Society

H. B., Fort Wayne, Ind.	\$5.00
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### Church of Epiphany, Kuwana, Kyoto

S. N. and H. N., Upper Montclair, N. J.	\$10.00
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### Presiding Bishop's Fund for World Relief

Previously acknowledged in 1959	\$ 17.00
H. M., Louisville	10.00
A. G., Minneapolis	10.00
P. P., Silver Spring, Md.	100.00
	\$137.00

### Wakkanai Mission

Previously acknowledged in 1959	\$241.00
Churchwomen of Trinity Church, Asheville, N. C.	5.00
Eglin Air Force Base, Fla.	8.10
H. S. H., Smithtown, N. Y.	5.00
Navy people on Adak in the Aleutians	100.00
D. G. W., Geneva, N. Y.	10.00
Mrs. G. R. T., Edwardsville, Ill.	10.00
J. Z., Wilson, N. C.	25.00
C. R. R., Philadelphia	5.00
	\$409.10

### Japan Typhoon Relief

Previously acknowledged in 1959	\$ 71.00
St. Stephen's Guild, Colusa, Calif.	20.00
Okanogan and Omak, Wash.	50.00
H. B., Indianapolis	5.00
M. R., Hartford, Conn.	50.00
L. W., Hattiesburg, Miss.	5.00
C. R. R., Philadelphia	5.00
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P. P., Silver Spring, Md.	50.00
K. B., New Martinsville, W. Va.	100.00
Churchwomen, diocese of Delaware	100.00
Mrs. E. S. A., Wollaston, Mass.	10.00
L. W., Hattiesburg, Miss.	5.00
C. R. R., Philadelphia	5.00
	\$350.50

### St. Michael's Theological College, Korea

Previously acknowledged in 1959	\$451.68
J. H., Wausau, Wis.	10.00
	\$461.68

## ANGLICAN CYCLE OF PRAYER

### December

27. Open
28. Open
29. Zanzibar, East Africa
30. Zululand, South Africa
31. Open

### January

1. The Church of England
2. The Church in Wales

# PEOPLE and places

## Appointments Accepted

The Rev. Robert L. Bettinger, formerly rector of Holy Trinity Church, Sulphur, La., will on January 1 become associate rector of St. Paul's Church, Beloit, Wis. Address: 271 W. Grand.

The Rev. William S. Brown, formerly rector of St. Barnabas' Church, Bay Village, Ohio, is now advisor in the department of Christian education of the diocese of Ohio.

The Rev. Howard W. Brummitt has given up his work as vicar of St. Jude's Church, Tiskilwa, Ill. and will be in charge of missionary work at St. Mark's Church, Chillicothe, Ill. He will continue to serve as rural dean and synod secretary and as vicar of St. John's Church, Henry, Ill. His address will be the same as before: 517 Mark St., Henry.

The Rev. Arthur J. Calloway, formerly vicar of St. James' Church, Austin, Texas, is now rector of St. Ambrose's Church, Raleigh, N. C. Address: 58 S. Wilmington.

The Rev. R. Scott Copeland, formerly rector of Calvary Church, Richmond, Texas, is now in charge of St. Paul's Church, Goodland, Kan., and the Church of the Ascension, Colby. Address: St. Paul's Church, Box 363, Goodland.

The Rev. A. Hugh Dickinson, formerly curate at Old St. James' Church, Stanton, Del., will on January 18 become rector of St. Philip's Church, Laurel, Del.

The Rev. John C. Hughes, formerly rector of Trinity Church, Coshocton, Ohio, will on January 16 become rector of St. Andrew's Church, Long Beach, Ind.

The Rev. Clarke K. Oler, formerly assistant of St. John's Church, Youngstown, Ohio, will on January 16 become rector of Emmanuel Church, Cleveland. Address: 8614 Euclid Ave., Cleveland 13, Ohio.

The Rev. H. Lawrence Reese, formerly assistant at St. Columba's Church, Washington, D. C., is now serving St. Mary's Church, Beaver Falls, Pa.

The Rev. William D. Richardson, formerly rector of Christ Church, Huron, Ohio, will on January 15 become rector of Emmanuel Church, Norwalk, N. Y. Address: 8 Elm St.

The Rev. Irwin L. Simon, formerly assistant of Trinity Church, Ossining, N. Y., is now rector of the Church of the Mediator, Edgewater, N. J. Address: 12 Adelaide Place.

The Rev. James H. Waring, formerly curate of the Church of the Holy Communion, South Orange, N. J., will on January 1 become rector of St. Thomas' Church, Newark, N. J. Address: Sherman Ave., East Orange.

The Rev. Eric Wright, formerly rector of Emmanuel Church, Miles City, Mont., is now rector of Christ Church, Lead, S. D.

The Rev. H. E. Wright, formerly at Hutchinson, Kan., is now serving St. Thomas' Church, Garden City, Kan.

The Rev. James C. Wright, formerly in the diocese of Qu'Appelle, Sask., in the Anglican Church of Canada, is now one of five priests serving in the Pine Ridge Mission in South Dakota. He will serve three of the chapels and be responsible for the mission office, released time education, and visiting in Pine Ridge Indian Hospital.

The Ven. William L. Ziadie, who has been serving as archdeacon in Costa Rica, Central America, will on January 1 become rector of Christ Church, Colon, Republic of Panama. Address: Apartado 537, Colon, R. P.

## Ordinations

### Priests

Connecticut — By Bishop Gray: On December 27, the Rev. Peter L. Stone, vicar of St. John's Church, Essex, Conn. By Bishop Esquirol, Suffragan, acting for the Bishop of Connecticut: On December 5, the Rev. David W. Brown, vicar of Trinity Church, Norwich.



Harry H. W. Firth, vicar of the Church of the Ascension, Neodesha, and the Church of the Good Shepherd, Fredonia.

**Pennsylvania** — By Bishop Roberts, retired bishop of Shanghai, acting for the Bishop of Pennsylvania: On December 5, the Rev. David F. Jurniak, assistant at the Church of the Holy Apostles and the Mediator, Philadelphia.

**South Dakota** — By Bishop Gesner: On November 1, the Rev. John Anthony Morris, who serves five chapels of the western end of the Heyenne River Mission and teaches religion in the schools.

The Rev. Mr. Morris was born in Sherwood Forest in England and studied at Eton College, Phillips Exeter Academy, and Harvard. He was for a time assistant at Holy Trinity Church, Marlborough, Mass.

**Western New York** — By Bishop Scaife: On December 1, the Rev. Robert M. Demery, who is working in the missionary district of Central America, with address in San Jose, Costa Rica. Bishop Scaife used the Spanish language during the ordination and preached in English. His visit to Costa Rica was one of a series of such visits by bishops of the Second Province to missionary districts of the Caribbean.

#### Deacons

**California** — By Bishop Pike: On November 27, Edward C. Hobbs, Ph. D., professor of New Testament at CDSP. By Bishop Shires, retired Suffragan of California: On November 28, Norman Fealy, instructor in Church music at CDSP.

**Connecticut** — By Bishop Gray: On November 10, Richard G. Jordan, who will serve for the present at Christ Church, Quaker Farms, and St. Peter's, Oxford, Conn.

#### Depositions

Frank Milton Brooks Gilbert, presbyter, was deposed on November 18 by Bishop Hubbard of Spokane, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the clerical members of the council of advice; renunciation of the ministry; action taken for causes which do not affect moral character, but rather because of a long standing illness and desired release from the responsibilities of sacred orders.

William Thomas Sayers, presbyter, was deposed on November 9 by Bishop DeWolfe of Long Island, acting in accordance with the provisions of Canon 60, section one, and Canon 64, section three-b, with the advice and consent of the standing committee of the diocese; renunciation of orders; action taken for causes assigned and known which do not affect moral character.

Herbert V. White, Jr., deacon, was deposed on November 9 by Bishop DeWolfe of Long Island, acting in accordance with the provisions of Canon 60, section two; renunciation of orders.

#### Births

The Rev. J. Peter Farmer and Mrs. Farmer, of All Saints' Church, Carmel, Calif., announced the birth of a son, Jonathan, on November 26.

The Rev. Clarence W. Hayes and Mrs. Hayes, of St. Christopher's Church, Rio Abajo, Republic of Panama, announced the birth of a daughter, Dalys Argelia, on November 8.

The Rev. Carl P. Ijams and Mrs. Ijams, of Cartagena, Colombia, announced the birth of a son, Stephen Hill, on September 3.

The Rev. J. Robert Orpen, Jr. and Mrs. Orpen, of the Church of the Advent, Chicago, announced the birth of their second son, Paul Howard, on October 20.

The Rev. George C. L. Ross and Mrs. Ross, of St. Timothy's Church, Onahama, Japan, announced the birth of their third child and first son, Jonathan Edward Lauren, on August 21. He was born at the Japan Hydrogen Company Hospital and was believed to be the first foreigner to be born in the town.

The Rev. Herbert A. Vermilye and Mrs. Vermilye, of Grace Church, Cortland, N. Y., announced the birth of their second child, Michael Alan, on November 12.

#### Diocesan Positions

The Rev. John G. Mills, rector of St. Luke's Church, Whitewater, Wis., is now secretary of the council of the diocese of Milwaukee and registrar.

#### Provincial Positions

The executive council of the Sixth Province met at St. Matthew's Cathedral, Laramie, Wyo., on December 2. Bishop Hunter of Wyoming, who was presiding, announced the following appointments of department chairmen: The Rev. John Yamamoto, Hyannis, Neb., Christian education; Mr. Les Evans, Cheyenne, Wyo., Christian social relations; Bishop Kellogg of Minnesota, missions; the Rev. Thomas J. McElligott, Fargo, N. D., youth; Bishop Sterling of Montana, promotion; the Rev. James Holt, Butte, Mont., evangelism; Mr. Robert Feyerharm, Indianola, Iowa, finance; the Rev. Frederick K. Smythe, Valley City, N. D., town and country, and Bishop Corrigan, Suffragan of Colorado, college work.

#### Other Changes

The Rt. Rev. Henry Knox Sherrill, retired Presiding Bishop, is honorary chairman of the 150th anniversary program of the Massachusetts General Hospital. The anniversary year is 1961. A drive will seek twenty million dollars for capital improvements for the hospital.

The Rev. Dr. J. Chauncey Linsley, rector emeritus of Trinity Church, Torrington, Conn., celebrated his 101st birthday on December 1. More than 150 friends visited him at the convalescent home where he has lived for about 10 years. He was several times a deputy to General Convention, the last time in 1925. The Rev. Dr. Linsley is believed to be the oldest Episcopal priest in the United States.

#### Religious Orders

Sister Josephine, Assistant Superior of the Order of St. Helena, R. D. 4, Box 397, Newburgh, N. Y., is now serving as secretary of the committee on information for the Conference on the Religious Life and as such is "sort of a clearing house for news items from all the Communities."

The committee on information is relatively new, having been set up at a meeting of the conference last spring. The committee recognizes that many religious orders, by their very nature, do not want to be noticed by the world, but will aim to fulfill the obligation of the orders to let Church-people know more about the religious life.

#### DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

Dr. Joseph Leslie Brown, father of the Rt. Rev. Robert R. Brown, Bishop of Arkansas, and the Rev. Joseph L. Brown, rector of the Church of the Good Shepherd, Corpus Christi, Texas, died in a San Antonio, Texas, hospital, December 10th. He was 72 years of age.

Dr. Brown was a dental officer in World War I, and after the war settled in San Antonio where he practiced until the death of his wife in 1952. From that time on he divided his time between his sons.

He had served as a vestryman and choir director at Christ Church, San Antonio, and had also been a vestryman at St. Mark's Church, San Antonio. He was a member of Trinity Cathedral, Little Rock, and a member of the Brotherhood of St. Andrew.

In addition to his sons, Dr. Brown is survived by six grandchildren.

Irene Helen Williams, wife of the Rev. Thomas J. Williams, chaplain of the Retreat House of the Redeemer, New York, died at St. Luke's Hospital, New York, on November 19th. She was a communicant of the Church of St. Mary the Virgin, New York.

She was an alumna of Stanford University, and the Training School for Deaconesses (now St. Margaret's House), Berkeley, Calif. Although she was never set apart as a deaconess, she worked in the parish of Grace Pro-Cathedral, and later at Church of the Advent, San Francisco.

Mrs. Williams was a life member of the Confraternity of the Blessed Sacrament, an associate of the Society of St. Margaret, and a companion of the Love of Jesus.

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Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

**ST. NICHOLAS** 17114 Ventura Blvd. (at Encino)  
Rev. Harley Wright Smith, r;  
Rev. George Macfarren, Ass't  
Sun: Masses: 8:30, 9:30, 11, Ch S 9:30; Adult  
education Tues 8; Penance Fri 7 to 8 & by appt

## NORWALK, CONN.

**ST. PAUL'S-on-the-Green**  
Rev. Anthony P. Treasure, r  
Sun: Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,  
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-  
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;  
HD 8:30; C Sat 5-6

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun: Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Robert G. Sharp, c;  
Rev. Ralph A. Harris, choirmaster  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

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Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,  
Rev. George R. Taylor, Ass'ts; Rev. Warren I.  
Densmore, Dir. of Christian Ed. & Headmaster of  
the Day School; Rev. Robert Dean Martin, Dir. of  
Youth Activities & Chaplain of the Day School.  
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;  
Tues 6:30; Fri 10; C 4:30 Sat & by appt

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
HD 10; C Sat 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

## ASCENSION

1133 N. LaSalle Street  
Rev. F. William Orrick, r  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys:  
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,  
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also  
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,  
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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Communion; appt, appointment; B, Benediction;  
C, Confessions; Cho, Choral; Ch S, Church  
School; c, curate; d, deacon; d. r. e., director  
of religious education; EP, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; ex, except; 1S, first  
Sunday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; Instr, Instructions; Int, Inter-  
cessions; Lit, Litany; Mat, Matins; MP, Morning  
Prayer; P, Penance; r, rector; r-em, rector-  
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-  
tions; V, Vespers; v, vicar; YPF, Young People's  
Fellowship.

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Rev. Osborne Littleford, r; Rev. Frank MacD.  
Spindler, c; Rev. E. Maurice Pearce, d  
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

**OLD ST. PAUL'S** Charles St. at Saratoga  
Rev. F. W. Kates, r; Rev. A. N. Redding, c  
Sun 8 HC, 11 MP or HC & Ser; HC Tues, Thurs &  
HD 11; Wed 12:20-12:50 Preaching Service

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**ALL SAINTS'** at Ashmont Station, Dorchester  
Revs. S. Emerson, T. J. Hayden, D. F. Burr  
Sun 7:30, 9 (sung), 11 Sol & Ser, 7:30 EP; Daily 7  
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30, Daily: 6:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. R. S.  
Hayden, canon; Rev. R. E. Thrumston, canon  
Sun 8, 9:30, 11 & daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

## OMAHA, NEBR.

**ST. BARNABAS'** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun: Masses 8, 10:45 (High & Ser); C Sat 4:30-5

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main St. at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun: Masses 8, 9:30, 11:15 (High); Daily 7, Thurs  
10; C Sat 4:30-5:30 & by appt

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Streets  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: MP 7:45; HC 8 (G 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun: Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)  
7:30; Wed 8:30; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9



## NEW YORK, N. Y. (Cont'd.)

**RESURRECTION** 115 East 74  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore  
Sun: Masses: 8, 9 (Sung) & 11 (Sol); Daily 7-  
ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital  
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 1  
HD 12:10; Noonday ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall  
Rev. Bernard C. Newman, S.T.D., v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC  
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex S  
Sat HC 8; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC  
(Thurs also at 7:30) 12:05 ex Sat; Int & Bill  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 &  
appt; Organ Recital Wednesday 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP  
minutes before HC, Int 12 noon, EP 8 ex W  
6:15, Sat 5

**ST. LUKE'S CHAPEL** 487 Hudson  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry  
Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill  
Young, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-  
Sun HC 8, 9, 10, 11 (Spanish); EP 8; Daily  
HC 8 ex Thurs at 8, 10, EP 5:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th S  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Th  
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge  
Rev. Walter F. Hendricks, Jr., r  
Sun: Masses: 7:30, 11, Mat & Ch S 9:30; M  
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4

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